It will be seen from the above that to the *Bhakta,* not only are the feeble attractions of the world all lost, but the self itself is annihilated in the sweets of mystic devotion.

This annihilation of the self is to the *Bhakta,* not merely self-denial or asceticism. It is not merely the renunciation of carnal pleasures and temporal enjoyments. It is not even the highest form of poverty. It is not mere sackcloth and ashes. It is something more. The sacrifice it enjoins is far more radical and deep. It is the sacrifice, not of selfishness, or self-aggrandisement or self-glorification or self-indulgence or self-interest or self-will, but of self itself. The *BJiakfa* hates self as an abomination and an evil in itself. He would lay the axe at the root and is not content with merely lopping off the branches of the tree of corruption. His process is not to destroy each passion by moral struggle and war-fare but to root out the false self, the origin of all evil, by conscious absorption in God, the Higher Self. Instead of confronting single foes and vanquishing special vices, he goes valiantly into the very heart of the enemy's citadel and tries to overthrow it completely. It is only thus that

he annihilates the stubborn separate self. His ethics is not
negative and destructive, but positive and constructive.
His ideal of moral and spiritual perfection is not ' No-sin/
' No-sensuality,' ' No-pride,' ' No-woridliness/ but positive
godliness. He seeks not retirement from the world but
admission into heaven. He will have no other salvation
than the conscious absorption of 'I / ' Mine ' and ' Me ' in
God. And this absorption he endeavours to bring about
by constant contemplation. So thoroughly does he con-
centrate his attention on the reality of God's Infinite Spirit
that his little phenomenal self gradually wanes and fades
away like the borrowed and reflected radiance of the moon
before the rising sun. When the real comes, the phenomenal
disappears. It is quite clear now that there is no power in
the self but it is of God, no wisdom, no love, no holine&s but